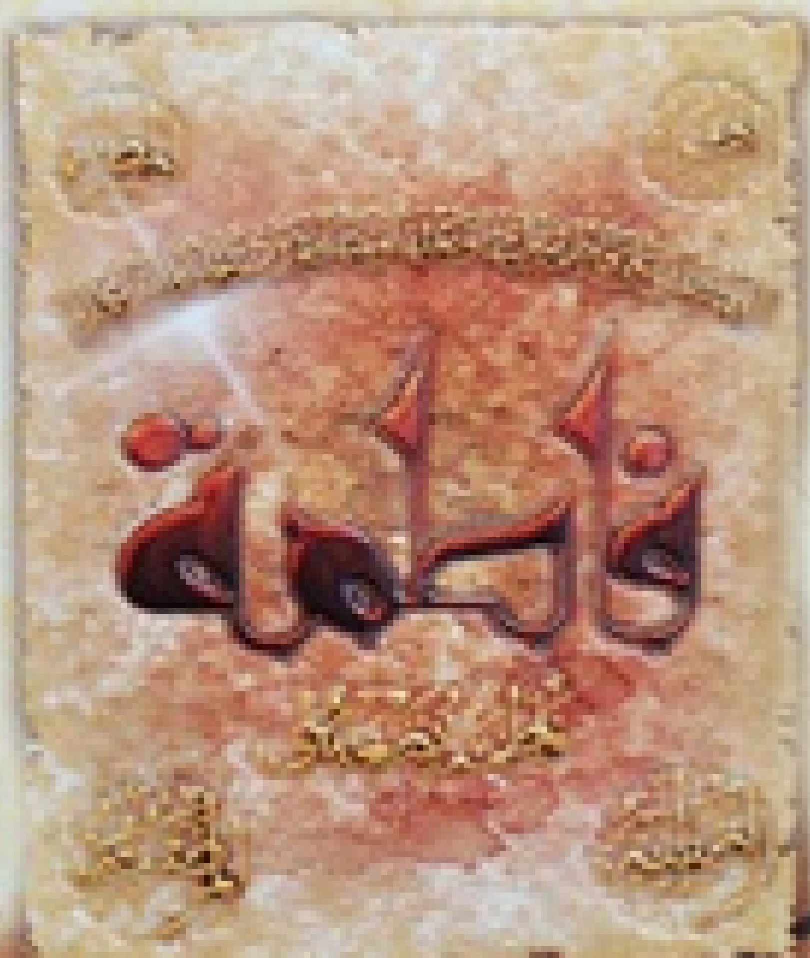
Mushaf Fatimah

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point

An Inquiry and Investigation into the Mushaf of Lady Fatimah and the Mushaf of Imam 'Ali (a.s)A detailed and thoroughly referenced text shedding light on what has been referenced in numerous Shi'a Hadith as "Mushaf Fatimah [a]" and "Mushaf Ali [a]". The author goes into detail regarding the reliability of these narrations and the .opinions of our eminent scholars regarding these Masahif

Translator's Introduction

The love of the family of the Prophet Muhammad(s.a.w) and his family, his ahl al-bayt, Allah's peace and blessings be upon them, is something common amongst all Muslims. :After all, Allah commanded His final Prophet(s.a.w) to tell the Muslims

(Say: I ask no reward of you except the love of my near and dear ones." (۴۲:۲۳"

Imam Shaf'i, founder of one of the great schools of jurisprudence said in commentary :on this verse

.Ahl al-Bayt, your love is a Divine duty on mankind. God revealed it in His Quran

It is enough among your great privileges that whoever does not bless you, his prayer .is void

,(If the love of the members of the House of the Prophet is rafdh (rejection

Let mankind and the Jinns testify that I am a raafidhi (rejector [what they call the Shi'ah])(۱)

The family of the Prophet(s.a.w), Imam Ali ibn abi Talib(a.s) chief amongst them, were raised literally in the lap of prophethood and was the

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۱- Al-Razi, F. D. Tafsir al-Kabir, v. ۲۷, p.۱۶۶.

Muslim who was the longest serving companion and confident of the holy Prophet. The Prophet's daughter, Fatimah(a.s) was herself a great scholar and hafidh (memorizer) of Quran and spiritual beacon for the Muslims and all seekers of light and .love that is Islam

Allah distinguished the Ahl al-Bayt of the Prophet(s.a.w) in many ways. For example, Allah has stated that they only amongst all the Muslims, were thoroughly purified ,from sin and misguidance in the noble verse

Allah only desires to keep away the uncleanness from you, O people of the House,“ .(and to purify you a (thorough) purifying” (۳۳:۳۳

One way that Prophet's(s.a.w) beloved daughter was distinguished was with a book sent to console her upon her father's death. This book is called the “Mushaf Fatimah.” .It is a great honor that the lovers of Ahl al-Bayt have carried the legacy of this book

During unstable times for Muslims, when Muslims everywhere are facing oppression and hardship, we must heed the call to unity, to “grasp the rope of Allah” and not be divided. The family of the prophet(s.a.w) is that rope that unites all Muslims. Unfortunately, some Muslims have taken to accusing the lovers of Ahl al-Bayt, the Shi'ah, of apostasy with deadly results. One of the reasons for this confusion and claim of apostasy is the existence of the Mushaf Fatimah. Some people have thought, .mistakenly, that it is “another Quran” or a “secret Quran” that the Shi'ah read

This small work, thoroughly researched by Mr. Amini, sets to lay to rest

any misconceptions that any Muslims may have had about what the Mushaf Fatimah is. For the sake of Muslim unity, and in obedience of Allah's command to love the Prophet's family, I offer this small work of translation to the lovers of light and seekers of peace. I humbly pray that this effort pleases the noble Lady of Light, .Fatimah al-Zahra(a.s) and is accepted by the One who has no beginning nor end

,Wa salaam

Kamyar M. Hedayat, MD

Ramadan, ۱۴۲۴ ۷

Translator's note

I have tried to stay faithful to the author's wording where possible straying in only a few cases. In cases where the Farsi implied but didn't state something, or, where redundancy would clarify ambiguous statements for an audience not familiar with .certain theological discourses or verbiage, I inserted words, usually in parentheses

So as not to prejudice the reader, I have elected not to translate the word "Mushaf" which is the crux of the entire discussion. As it will become clear, the word has many meanings. The appropriate meaning of "Mushaf" is the raison d'être of this .investigation

The word "hazrat" (Farsi pronounciation of the Arabic, hadhrat) literally means "eminence" or, "presence." It is a term of respect given to men and women of great spiritual import and erudition, such as prophets and Imams as well as living scholars, and the intimate family (ahl al-bayt) of the Prophet Mohammad(s.a.w). However, I elected to translate the appellation of "hazrat-e Fatemeh(a.s)" as "Lady Fatimah(a.s)" as this seems to connote in English the respect and

grandeur of personality that the Arabic/Farsi implies. Also, I've elected to use transliteration corresponding to the Arabic pronunciation of loan words in Farsi rather than the transliterations of the Farsi pronunciation, e.g. Fatimah (Arabic) vs. Fatemeh .(Farsi), except when an original quote, author's name, or title of a book was in Farsi

Where possible, I have attempted to check all of the references made by the author and translate hadith quoted in Farsi directly from the Arabic and not from the author's .Farsi translation

All mistakes are mine and I implore Allah's forgiveness for any shortcomings and .errors in my meager efforts

,.K.M.H

Ramadhan, ۱۴۲۴ ۷

Author's Introduction

There are questions and confusions regarding Mushaf Fatimah. Is it a "Mushaf" in the most common sense in that this is a Quran particular to Lady Fatimah(a.s), or, was it a book of an altogether different import? If the answer to the latter is yes, then the next question is: did she write it (herself) or dictate it (to someone else)? Is it about normative behavior and ethics, or, commentary and jurisprudence; finally, just where ?is Mushaf Fatimah

Before answering these questions, there is a more fundamental question: does this Mushaf have authenticity? Has its existence been proven in a credible manner? We will answer all these questions as the discussion proceeds below. Some people are of the opinion that this Mushaf contains the rulings of what is permissible (halal) and impermissible (haram), while others say that it contains no such matter. Others say (that the prophet Mohammad(s.a.w

dictated it (to her) and others still say it was the Angel Gabriel(a.s) who dictated it (directly) to her. This itself raises another question, that is, does the Angel Gabriel(a.s) speak to a person who is not a prophet? If he does, then what did he say to Lady Fatimah(a.s), for is it not so that after the prophet's death revelation was ceased? In any case, there are many questions that can be raised in this regard which most .certainly will be answered in this tract

This tract will lay out the research behind these issues. By the writer's leave, we have made great use of "Haqiqat Mushaf Fatimah 'ind ash-shi'eh" by Akram Barakaat. My many thanks to the publisher, Dalil-e Maa who had had utmost confidence in this publication, clarified ambiguous sentences and took up the clarification of sensitive religious issues. I now gift this book to you, the wise reader. I hope we can take .(example and profit from the paragons of gnosis (naziraat-e arbaab-e ma'refat

Abdullah Amini, Summer, ۱۳۸۲/۲۰۰۳Abdullah Amini, Summer, ۱۳۸۲/۲۰۰۳Abdullah Amini, Summer, ۱۳۸۲/۲۰۰۳

?What is Mushaf Fatimah

point

The most prevalent question about this Mushaf, the most tumultuous and confusing issue is, "What exactly does "Mushaf" mean?" The assumption is that this Mushaf is a special type of Quran. However, as we will show in the following sayings (hadith) of the Prophet Mohammad(s.a.w) and the Imams(a.s), this Mushaf doesn't contain a single verse (ayah) of the Quran. However, some of the uninformed think that because it is called a "Mushaf" that

it must mean “Quran”. In fact, some Sunnis come to Qom(۱) asking to see the Mushaf which they allege is another Quran. However, when they understand the reality that the Shiites have none other than and only that very Quran that other Muslims possess, they are stunned at the accusations made against the Shiites. A great deal of the Ahl al-Sunnah (i.e. Sunnis) thinks that the Shiites have another Quran—besides the present Quran—at their disposal! They suppose that Mushaf Fatimah is that other Quran! These allegations even make their way into secular Arab publications. For example, the Sudanese Newspaper, ”Aakhir Khabar” on ۶ Rajab, ۱۴۱۶ included an !article claiming that the Shiites have another Quran by the name of Mushaf Fatimah

It has gotten to the point that some Shiites believe that Mushaf Fatimah is another Quran. In this way they will assume that the narrations presented in this book have little import (because they are meant to mislead Sunnis) and doubt the chain of authority of the narrators. It is amazing in this light to see that such a personage as Imam Khomeini not only didn't hide or deny its existence, rather, he took pride in it: “We are honored that . . . Sahifah Fatemiyyah (i.e Mushaf Fatemah) which was inspired by God most excellent to Zahra Mardhiyyah (i.e. Lady Fatimah) is our (heritage).”(۲)

What do such people mean that they are honored or take pride in Mushaf Fatimah? It's because no one had seen its contents(۳) came out after

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۱- Qom, Iran is one of the oldest Shiite cities, settled in the ۲nd century, AH. It is one of the premiere centers of Shiite theological learning and the pilgrimage site for the sister of the eighth Imam, Fatimah al-Ma’sumah (A).

۲- Khomeini SRM. Last Will and Testament, page ۳.

۳- The Imams(a.s) possessed this mushaf, along with the seal of the Prophet (s.a.w), the staff of prophet Moses(a.s), etc. as proofs of their vice regency. The twelfth Imam, Al-Mahdi(a.s) (may Allah hasten his appearance) currently possesses it. For example, in one hadith it says, “One night, Amir al-Mu’mineen (i.e. Imam ‘Ali(a.s

nightfall and said several times: '(There will be) a grumbling and a moaning and a dark night, and then the Imam (al-Mahdi) will come out to you wearing the shirt of Adam, and on his hand will be the ring of Solomon, and the staff of Moses."(1).) and it is only through narrations that we know what the subject matter is. Subsequently, I must confess that the existence of the Mushaf Fatimah has been proven and the proofs exist, however, we must approach it in a round about way. Heretofore an independent work has not been published; (other works) have indirectly mentioned it.

Some of the hadith about Mushaf Fatimah have used this very word "Mushaf" in which case the aforementioned thoughts are reinforced. Mohammad bin Muslim narrates from Imam Ja'far al-Sadiq(a.s), "Fatimah left a Mushaf which is not the Quran."(2)

Ali bin Sa'id narrated from Imam al-Sadiq(a.s), "And it is with us. By Allah, Mushaf' Fatimah does not contain a single verse from the Book of Allah!"(3) Imam al-Sadiq(a.s) says, "In it is what is like your Quran, only three times (in size)."(4),(5)

Some have conjectured that Mushaf is a word exclusively in reference to the Quran. If it is said that "Mushaf Fatimah", means "Fatimah's Quran" because the last hadith says "It is like your Quran, only three times (in size)", they conclude that the Shiites believe that the present Quran is inadequate. These people are oblivious to the fact that the preceding hadith stated emphatically that this Mushaf doesn't contain

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1- Al-Kafi, v.1, hadith 619

2- Majlisi MB. Bihar al-Anwar, v.26, p.41, hadith 73. Darul kutub al islamiyyah, Tehran, Iran.

3- Majlisi MB. Bihar al-Anwar, v.27, p.271, hadith 3. Darul kutub al islamiyyah, Tehran, Iran.

4- Kulaini M. Usul al-Kafi, v.2, p.613.

5- Majlisi MB. Bihar al-Anwar, v. 26, p.39, hadith 10. Darul kutub al islamiyyah, Tehran, Iran.

a single verse of Quran. In any case, now we will start the discussion with the ."meaning of "Mushaf

"Connotation of "Mushaf

That which has the appearance of sheets of text between two covers is called a "Mushaf". In Sahah taj al-lughah, and , Sahah al-'arabiyyah it says, "Al jam'e lil suhuf al (صُحُف) "maktubeh bayn al dafatayn".(۱),(۲) "Suhuf

"connotes a leaf or folio on which one writes. "dafatayn (صَحيفه) "the plural of "sahifeh which connotes something which is contiguous or (دَفّه) "is derived from "dafah (دَفَتين) means the cover on both sides of a (المصف دفتاً) "adjoining something. "daftan al-Mushaf book. (۳),(۴) Consequently, a Mushaf has more than one page, not just one, although it could on occasion have no more than one page; it's still a Mushaf if it's between two)covers so that the pages are contained within it.(۵

In conclusion, it must be said that "Mushaf" connotes a bound book inclusive to any book and is not exclusive to the Quran, although it must be said here that that well known meaning of Mushaf is "Quran". Etymologically speaking, it can be said that .(.Mushaf connotes the Quran (but doesn't denote it—tr

There's no doubt that the word Mushaf has been used in reference to the Quran innumerably but can't be said that it is interchangeable with the word "Quran" even if it is the most common connotation or if it has been used in the sunnah as referring to the Quran. Take for example this narration: "The Prophet(S) said, 'Whosoever recites the collected

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Juhari, Sahah taj al-lughah, and , Sahah al-'arabiyyah, v. ۴, p. ۱۳۸۳ -۱

.Zubaydi, Taj al-'aroos, v. ۶, p.۱۶۱ -۲

Fayyumi, Misbah al-munir, p.۱۹۷ -۳

Abu Hilaal al-'Askari, al-furuq al-lughwiyyeh, p.۲۴۱, Qom, Basirti Publication -۴

Zarqaani, Minahil al-irfaan, v.۱, p.۳۸۴, Beirut, Daaraahiya' Al-Tiraath Publication, ۱۴۱۲ -۵

and bound (Mushaf) Quran will have ۲۰۰۰ good things written for him.'"(۱) He also said, "Grant your eyes a share from your worship." They said, "And what is the share for the eyes, oh Prophet of Allah?" He said, "Looking at the Mushaf (i.e. the Quran) and (pondering over it..."(۲

We can take away from this narration that the Quran had been collected and bound in .(the time of the prophet(s.a.w

(The Term Mushaf in the Time of The Companions of The Prophet (s.a.w

Despite the fact that the Prophet referred to the Quran as a Mushaf (in the above narration collected by a Sunni author—tr.), the Sunni sources state that the Prophet(s.a.w) absolutely did not use the word Mushaf because its first usage was in the time of Abu Bakr (the first Caliph). Suyuti(۳) states, "When Abu Bakr had collected the Quran, [the Muslim community] began searching for a name for it. Some suggested, "Let's call it the Gospel (Injeel)." However, others were not pleased with that (because it is what the Christians call their book). Someone said, "Let's call it "Sifr" but again others were displeased because the Jews (called their book that). Ibn Mas'ud said, "In Abyssinia, I saw a book which they called "Mushaf". From this (suggestion, they called the bound Quran 'Mushaf'."(۴),(۵

:There are three problems with this narration

This doesn't correspond with the prior narration (in the Sunni canon of hadith) in which .the Prophet (S) referred to the Quran as Mushaf

It opposes the fact that the same narration also demonstrates that the Quran had .been bound during the Prophet's(s.a.w) lifetime

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Zarkeshi, Al Burhan fi 'Ulum al-Quran, v.۱, p.۵۴۶. Beirut, Daar al-Kutub al-'Ilmiyyeh, -۱ ۱۴۰۳ AH/۱۹۸۳

Tirmidhi, Navaadir al-Usul, v.۳, p.۲۵۴, Beirut, Daar al-Jeel, ۱۴۱۲ AH/۱۹۹۲ -۲

Suyuti was a renouned Sunni scholar and prolific author with over ۷۰۰ extent works -۳ attributed to him. He was also a Shadhili Sufi. He was considered to be the foremost authority of hadith and 'Arabic language of his day. While he lauded Imam 'Ali in his work, Al-qawl al-jali fi fada'il `Ali (The manifest discourse on the virtues of `Ali ibn Abi Talib), he was no friend of the Shi'a. For example, he penned the polemic, Risala al-sayf al-qati` al-lami` li ahl al-i`tirad al-shawa'i` (Epistle of the sharp and glistening sword to the Shi`i people of opposition) as well.

Suyuti J, Al-Atqaan, v.۱, p.۵۳ -۴

Kitaabi, Al-Tarteeb al-Aadaariyyeh, v.۲, p.۲۳۱, Daar al-Kitab al-'Arabi -۵

.word “Mushaf” is an 'Arabic word, so it couldn't have been introduced from Abyssinia

(Imam Ali (A) says, “The heart is the Mushaf of the eye.”(1)

The Connotation of Mushaf among Non-Muslims

Among the multitude of references that demonstrate that Mushaf doesn't exclusively connote the Quran, are those used by non-Muslim 'Arab writers. For example, ibn S'ad (a Muslim writer) in Tabaqaat al-Kabari conveys the story of one “Sahal the Christian” in which [Sahal] refers to the Gospel and other holy writings amongst [the Christians] with the word Mushaf(2) as did 'Arab Muslims. If it were the case that Mushaf only referred to the Quran, they wouldn't have used it for (their writings). For example, Umm Salamah, the wife of the prophet(s.a.w) recounts the story of the Abyssinians as such: “They would unravel their scripture around and about themselves; their patriarch would begin scribing until that volume was soaked with ink.”(3) As well, one “Owzaa'i”, born 33 AH, living 157 years (he died 9 years after the (martyrdom of Imam al-Sadiq(a.s)) referred to Byzantine manuscripts as Mushaf.(4),(5

(Mushaf According to the Expressions and Lexicon of the Sahabah (Companions

The companions of the Prophet of Allah(s.a.w) used Mushaf to refer to other than the Quran. For example, the famous companion Abi Sa'id Khudri in answering some people who wanted him to narrate hadith to them said, “I won't say a thing for you to write until you've read the Mushaf (of hadith already compiled).”(6) Also, Uthmaan ibn 'Affan (the third Caliph) requested of Hafsah,(7) “Send us the (unbound and fragmentary) manuscripts (of Qur'an) so that we may compile and make a

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1- Ibn Abi Talib A. Nahj al-Balagha, saying 408

2- Ibn S’ad, Tabaqaat al-Kabari, v.1, p.363, Dar Sadr Publications

3- Ibn Hishaam, Seerah al-Nabi, v.1, p.353, Beirut; Dar al-Fikr Publications, 1401 AH/1981

4- Ibn S’ad, Tabaqaat al-Kabari, v.7, p.433, Dar Sadr Publications

5- Tahdheeb al-Kamaal, v.17, p.315, Mu’asassah al-Risalah

Baghdadi K, Taqyeed al-'Ilm, p.۳۶, Beirut; Daar al-Sunnat al-Nabawiyyah, ۱۹۷۴ -۶
Hafsah was the daughter of 'Umar ibn al-Khattaab, the second Caliph. Hafsah was -۷
.(also a wife of the prophet Muhammad (s.a.w

(Mushaf of them (nunsakha fil masahif) . . ."(1)

Mushaf in the Lexicon of the Taabi'een (The Companions Of The Companions Of The Prophet(s.a.w))

In the same way that the sahabah had used Mushaf to refer to other than the Quran, the taabi'een followed suit. In this regard, there are commentaries and lexicons; we will site here a sentence from Mohammad bin Sirin Ansaari: "'Ali swore to not don his cloak (i.e. not leave his house) except on Fridays (for public prayers) until he had collected the Quran into a book (fi Mushaf)."(2)

If the term Mushaf in this report meant Quran, it would be redundant. It would be like saying that he (A) was collecting the book of Quran into a book. Then, the literal meaning of Mushaf is clear. The second report comes from Rafi' bin Mehraan who narrated, "[The companions] collected the Quran into a book (fi Mushaf)."(3)

Mushaf in classical writings

point

Mushaf was used by classical writers in their manuscripts in reference to a bound book. For example the author Jaahidh referred to each section of his book Al-Haywaan as a Mushaf and

at the end of each section he would write, "thus ends the first Mushaf and begins the second Mushaf. . ."

Also, Sheikh Aba Bakr bin 'Iqaal Saqli in Fawaa'id says, "The sahabah didn't collect the sunnah of the Prophet of Allah(s.a.w) in a book (Mushaf)." (4)

It's worth pointing out that the word Mushaf is mentioned neither in the Quran itself nor was it counted among the names of the Quran. Jalaaluddin Suyuti(5) and Abu Al-Ma'aali al-Saaleh, who was one of the transmitters of hadith

١- ١٤١١ Bukhari M, Sahih al-Bukhari, v.۶, book ۶١, hadith ۴٩٣٨, p.١٢٠, Beirut; Daar al-Fikr, AH/١٩٩١ (hadith ۵١٠, book ۶١: Virtues of the Quran according to [http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/٠۶١.sbt.ht... [٩

٢- Sijstani, Al-Musahaf, p.١٠, Egypt; Rahmaaniyyah publications

٣- Sijstani, Al-Musahaf, p.٩, Egypt; Rahmaaniyyah publications

۴- Abu Rayhah, Adhwa'‘ala al-sunnat al-mohammadiyyah, p.٢۵٩, Al-Batha' publication.

۵- Al-Itiqaan fi ‘ulum al-Quran, v.١, pp.۵١-۵٢, Beirut; Daar al-Fikr

.of Islam, counted ۵۵ titles for the Quran and the word “Mushaf” was not among them

It's interesting to know that no one objected to Seebway's calling his book Al-Keetaab, despite the fact that that was one of the titles of the Quran, but they object .”to the book of Lady Fatimah(a.s) being called “Mushaf

Mushaf in Contemporary Writings

Dr. Imtiyaaz Ahmad in his book Dalaa'il al-towtheeq al-mobakkir lil sunnah wa al-hadeeth says that Mushaf doesn't just refer to the Quran, but can refer to (any) book. In order to prove his claim, he cites several sources.(۱) Also professor Bakir Bin 'Abdullah in his book Ma'rifat al-nasakh wa al-sahhaf al-Hadeeth says, "'Mushaf' is an (idiomatic expression which is inclusive to any collected work used by speakers.”(۲

Dr. Nasiraddin Asad in Masaadir al-shu'ur al-jaahili writes, “They called any bound (book a “Mushaf” and it strictly refers to a book, not just the Quran.”(۳

(Other books by Lady Fatimah (a.s

Various opinions regarding the Mushaf Fatimah

As far as we know, no Shiite or Sunni scholar has ever gotten their hands on Mushaf Fatimah. Rather, they've gained an understanding of its scribe and author from the relevant hadith on the subject. In this respect, there hasn't been a far-reaching or comprehensive research on the matter. Some have said, “Her Mushaf contains parables, edicts, sermons, historical accounts and miracles and amazing occurrences. Imam 'Ali(a.s) is its author, and he gifted it to her as a consolation after her father's (death”(۴

Others are of the opinion that this Mushaf contains jurisprudence (shar'i), normative (and ethical rulings, all future events, and that Lady Fatimah(a.s

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Ahmad I, Dalaa’il al-towtheeq al-mobakkir lil sunnah wa al-hadeeth, pp.۲۶۳-۲۶۹, A. -۱ Amin tr., Pakistan; Islamic Research Publications

۲- bin ‘Abdullah B, Ma’rifat al-nasakh wa al-sahhaf al-Hadeeth, pp.۲۳-۳۱, Jeddah; Daar al-Raayah.

۳- Asad N, Masaadir al-shu’ur al-jaahili, p.۱۳۹, Cairo; Daar al-Ma’aarif, ۱۹۶۹.

۴- Musawwi, S, Al-Muraaji’aat, p. ۵۲۱, Iran; Daar al-Kitaab al-Islaami, no date given.

wrote it from all the pronouncements that she heard from her father (the prophet Mohammad(s.a.w)) and her husband (Imam 'Ali(a.s)).(١)

Imam Khomeini in his last will and testament said, "Sahifah Fatimah was inspired to her from the very presense of the Lord most High to Zahra Mardhiyyah (i.e. Lady Fatimah)."(٢) Sayyid Muhsin Ameen is of the opinion that this noble Lady (a.s) has two books: one inspired by her Lord, the other the sayings of the prophet of Allah (s.a.w) to Lady Fatimah(a.s).(٣)

There reason that there are so many divergent opinions on the content of this Mushaf, as the above quotes point out, is owing to the fact that the hadith are scattered in various chapters of various books. There are no analytical or theoretical analyses (of the hadith by the scholars who had collected the hadith). Because of this, the foundation of the argument and investigation are narrations that haven't been collected into one chapter (of a book of hadith), rather, they are in various books.

Indeed, none of the books that refer to Lady Fatimah (a.s) have hadith that mention the Mushaf's content mention the same content twice (i.e. every hadith says that the Mushaf contains something different). In this respect, some have thought that the Mushaf is the very one that the reports mention, this because of the divergent opinions that have arisen. However, these hadith speak of the books (kitab) of Lady Fatimah (a.s) and not per se of her Mushaf. In light of this, it is fitting

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١ - Ma'rufulhasani, H, Seerat al-A'immah al-Ithna 'Ashari, pp. ٩۶-٩٧. Beirut, Daar al-Ta'aaruf.

٢ - Khomeini, R. Vasiyat nameh siyasi-elahi Emam Khomeini, p. ٣, Tehran (no date or publisher given).

٣ - Ameen, M. "A'ayaan al-Shi'ah, v.١, pp.٣١٣-٣١۴. Beirut, Al-Ansaaf publications.

to allude to these other books until we can separate them from and arrive to her .Mushaf

Book of Ethics .۱

Neither the Shi'a or Sunni books of hadith have noted such a book, rather, its existence has been alluded to in the above mentioned books. Kharaa'aty (a Sunni) narrates from Mojaahid, "Ubayy bin Ka'b, went to visit Fatimah (May Allah's pleasure be upon her)—the daughter of Mohammad(s.a.w). Fatimah took out a a book hidden between the fronds of a date tree and showed it to him. In it was written, 'Whoever (believes in God and the day of resurrection is kind to his neighbor.'"(۱)

There is another narration which refers to this book. It is clear that the above hadith is actually a partial narration. Sheikh Kulayni quotes the full narration in Usul al-Kaafi from Imam al-Sadiq(a.s)(۲). Abu Ja'far Mohammad bin Jarir bin Rustam Tabari quotes from the scholars of the fourth (Islamic) century also quotes this hadith—with an even (longer narration—in the book Dalaa'il al-Imamah.(۳

Apparently, the people who said that Mushaf Fatimah is about factual and ethical matters and etiquette had seen this hadith. As we will point out, Mushaf Fatimah does .not contain ethical matters. Therefore, there is no basis for this belief

(Book of Precepts and Statutes (ketaab-e tashri'i .۲

Such a book has not been recorded in the books of hadith. However, in responding to the question the representative of Mansur—the 'Abbassid Caliph—in Medina, Imam al-Sadiq(a.s) made reference to this book.(۴) From this we can infer that Lady .Fatimah(a.s) was in possession of a book on precepts and statutes

Allamah Sayyid'

Kharaa'ati, Makaarim al-aklaaq wa ma'aaliha, p. ۴۳. Maktabah al-Islaam - ۱ .(al-'aalamiyyah, Cairo (no date

۲- Bahrani-Isfahaani, 'Awalim al-'ulum, v.۱۱, p.۵۳۳. Tahqiq mu'assasseh Imam Mahdi, Qom (no date).

۳- Tabari, M. Dalaa'il al-Imamah, p.۵. A'alami, Beirut (no date).

۴- Kulayni, M. Furu' al-kaafi, v.۳, p.۷۰۵, hadith ۲. Daar al-Adhwa', Beirut (no date).

Muhsin Amin considered this book to be Mushaf Fatimah,(١) however it must be said that there are narrations—to be noted later—that say that the Mushaf of this noble Lady did not contain matters of the permissible and forbidden. If such jurisprudential rulings were noted, there are other hadith by Lady Fatimah(a.s) quoting her eminent (father, the prophet of Islam(s.a.w) that say otherwise.(٢

Fatimah's Tablet .٣

,(تابلو) refers to wide pages of wood or bone, which in Farsi is called taablow (لَوْح) Lawh The existence of this tablet is noted in a great number of hadith. It .(تخته) or, takhteh .(contains the names of the Shi'ah Imams(a.s

Abu al-Fath Karaajaki (d. ۴۴۹ AH) firmly believes that all the Shi'ah (scholars) are unanimous regarding the content of this tablet.(٣) The content of this tablet have not been reported in one place. It has a number of various chains of authority. Kulayni, ,quoting from Jaabir bin 'Abdullah Ansaari says the following

I approached Fatimah and in her hands was a tablet. In it were the names of the" from her children, and they numbered (الأوصياء) (executors (of the prophetic trust twelve.(۴) The last of them was Al-Qaa'im, three amongst them were (named) (Mohammad, three amongst them 'Ali."(۵

What [the narrator] meant by "three amongst them were (named) Mohammad" was Mohammad al-Baqir(a.s) (the ۵th Imam), Mohammad al-Jawaad(a.s) (the ۹th Imam) and Mohammad ibn al-Hasan al-Mahdi(a.s) (the ١٢th Imam, referred to in the hadith as "Al-Qaa'im"). However, the statement that "three among them 'Ali" doesn't correspond to the number of Imams with

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.(Amin, M. A'ayun al-shi'ah, v.١, p.٣١۴-٣١۵ (no publisher or date -١

.(No author, Sirah al-a'immah al-ithnah 'ashar, v.١, pp.٩۶-٩٧ (no publisher or date -٢

Karrajaki, A. Al-istinsaar fi al-nafs 'ala al-a'immah al-athaar, p.١٣. Daar al-Adhwa' -٣ .(publications, Qom (no date

The narrator states that there were ١٢ Imams, and says that there are ٣ Imams -۴ named Mohammad, ٣ named ‘Ali. That makes six. There was another ‘Ali, Imam ‘Ali(a.s), but the narrator was speaking of the Imams amongst the children of Lady Fatimah(a.s), so, he didn’t count Imam ‘Ali(a.s) as it was self-evident to him as he lived as a contemporary of Imam ‘Ali(a.s). That makes ٧ Imams, and ۵ unaccounted for. There were ٢ Hasans: Hasan ibn Ali(a.s) (the ٢nd Imam) and Hasan ibn Ali al-‘Askari(a.s) (the ١١th Imam), ١ Ja’far: Ja’far ibn Mohammad al-Sadiq(a.s) (the ۶th .(Imam), and ١ Musa: Musa ibn Ja’far al-Kadhim(a.s) (the ٧th Imam

.Kulayni, M. Usul al-Kaafi, v.١, p.۵٣٣ -۵

the name of "'Ali". There were actually four of them: Imam 'Ali(a.s) (the ١st Imam), 'Ali ibn al-Husayn al-Sajaad(a.s) (the ۴th Imam), 'Ali ibn al-Musa al-Ridha(a.s) (the ٨th Imam) and 'Ali ibn al-Mohammad al-Haadi(a.s) (the ١٠th Imam). How do we rectify ?this

In .(وُلْدِها) "refers to "her children (مِنهُم) "The first answer: the pronoun "amongst them these respect, the meaning of "three amongst them 'Ali" is the children of Lady Fatimah(a.s) and that's why the narrator didn't mention the name of Imam 'Ali(a.s) .(((the husband of Lady Fatimah(a.s) and father of the Imams(a.s

The second answer: The scribe erred (in writing "three amongst them 'Ali". It was meant to be written as "four amongst them 'Ali". There is a hadith from Abi al-Jaarud (quoting Imam al-Baqir(a.s) in which the Imam(a.s) says "four".(١)

is referring to [they (مِنهُم) "The third answer is that the pronoun of "amongst them "If the narrator hadn't said "four ['Ali's] amongst them .(اثنی عشر) "numbered] "twelve it was because Imam 'Ali's(a.s) name was not written on the tablet. (مِنهُم أربع) (Regardless), his title has been noted in the tablet as we will see in a narration by Abu Basir.(٢) The (complete) contents of this tablet are mentioned and verified in Kamaal (al-Din wa Tamaam al-Ni'mah.(٣

The contents of this tablet—and in some people's opinions, the tablet itself—was a gift from Allah to the Prophet(s.a.w) which the Prophet(s.a.w) had gifted to Lady (Fatimah(a.s).(۴

Last Will and Testament .۴

It has been narrated in numerous hadith with multiple chains of transmission that Lady Fatimah(a.s) left behind a book

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Sadduq, M. 'Uyun akhaar al-ridha, v.١, p.۴٧, hadith ٧. Reza Mashhadi Publications, -١ .Qom, ١٣۶٣/١٩٨۴

Kulayni, M. Usul al-Kaafi, v.١, p.۵٢٧, hadith ۴, Sadduq M, Kaamal al-Din wa Tamaam -٢

al-Ni'mah, v.۱, p.۳۰۳, Nashr-e Islaami Foundation, Qom (no date).

۳ - Sadduq, M. Kaamal al-Din wa Tamaam al-Ni'mah, v.۱, p.۳۱۱, Nashr-e Islaami Foundation, Qom.

۴ - Mufid, M. Kitaab al-'Irshaad, p.۲۶۲, Basirati Publication, Qom (no date); also in, Sadduq, M. Kaamal al-Din wa Tamaam al-Ni'mah, v.۱, p.۳۱۲, Nashr-e Islaami Foundation, Qom (no date), and in, Majlisi, M. Bihaar al-Anwaar, v.۳۶, p.۲۰۱.

in which wrote down her will and testament.(۱) This will and testament was shar'i, regarding the seven orchards(۲) bequeathed to Lady Fatimah(a.s) by the Prophet(s.a.w); thus it actually contained a political and social advice.(۳) Among her last desires was that certain people not be present during her burial, that her place of burial not be revealed, etc. Her last will and testament contains a plethora of matters that are also contained in the Mushaf Fatimah. Some have said that Imam 'Ali(a.s) found it by her bedside after her demise.(۴)۵۵

[Mushaf Fatimah .۵

Mushaf Fatimah .۵

The existence of this book has been noted, again, by several sources in numerous narrations. We have already enumerated a number of questions surrounding this book, to name a few: who dictated this book? Who is its author? What is it about? Has any alteration in the Qur'an been alluded to in it? Where is this book now and who ...possesses it? And

Reliability of the narrations regarding Mushaf Fatimah

point

Perhaps the most important question about this Mushaf is the reliability of the narrations about it. The other issues can only be addressed after the determination of .credibility of the narrations. Therefore, we must proceed with this questions first

Methods of determining the Soundness of Narrations–

Methods of determining the Soundness of Narrations

There are a number of ways to understand the soundness of narrations. Of these, :three are the most important

۱st: Examining the (credibility and lives of the) men mentioned in the chain of narrators of a hadith.(۵) If the men are considered to be reliable (i.e. pious and honest at the time of

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.Tusi M. Tahdhib al-Ahkaam, v.٩, p.١۴۴, hadith ۵٠. Daar al-Adhwa’, Beirut -١

The seven orchards refer to the area around Fadak which was a war spoil after the -٢ conquest of Khaybar. It belonged to the Prophet(s.a.w) Mohammad and he bequeathed it to Lady Fatimah(a.s). The Caliphs who took power after the Prophet’s demise stated that Prophets only bequeath knowledge, not property, thus they .(usurped it from that noble Lady(a.s

.Majlisi, M. Bihaar al-Anwaar, v.١٠٣, p.١٣۵-١٣۶, hadith ١۴ -٣

.Ibid -۴

This referred to as ‘Ilm al-Rijaal, the science of the narrators of hadith. It is a field -۵ of study on to its own in which the lives and beliefs of the narrators of hadith are .studied

.the narration) then the hadith is reliable

٢nd: There are indications other than the chain of narration that sometimes, even though there are multiple chains of narration; the occasion arises that all the narrators possess the necessary qualifications (of piety), but a single narrator in the chain didn't apply that hadith in theory or practice. The scholars consider such a hadith to be weak, otherwise, they wouldn't have disregarded it. Likewise, there are hadith which are not altogether sound, but there are indications that reliable scholars accepted and applied the subject, thus it is considered to be a credible hadith. In such a situation, the narration is considered authentic (وثق) but not well-documented (ثقه).

٣rd: Believability and lack of discrepancy between the legislative, doctrinal and historical hadith. Regarding the first type, that is to say, jurisprudential hadith, it is sufficient for the hadith to have a sound chain of narrators. However, regarding the other two, the acceptance of and consensus of opinion between scholars is sufficient .((to prove a hadith's reliability

If you substitute the latter method (believability and consensus of opinion) for the former (multiplicity of chains of narration), then in any case, the proof of credibility of a hadith is one's belief in its credibility without needing to examine who the narrators .in the chain are

Mushhaf Fatimah and the ways of determining the soundness and credibility of– narrations

Mushhaf Fatimah and the ways of determining the soundness and credibility of narrations

Lo and behold, the moment has come to answer the questions raised so far. The narrations concerning Mushaf Fatimah are sound and reliable by

any of the three methods we have noted. If we want to use the third method, every single Shi'a scholar has acknowledged the authenticity of the narrations concerning this Mushaf, and we haven't found a single dissenting scholar (in this regard). This matter strengthens the determination of authenticity using the second method (multiplicity of chains). We should mention that some have said, “Is it possible that Jibra'il(a.s) would descend unto Lady Fatimah(a.s) and impart matters to her, and that 'Ali(a.s) could hear this and write it down?” Others say, “But 'Ali(a.s) is superior in virtues to Fatimah(a.s); he(a.s) seems worthy of such a revelation.”

We will answer these reproaches. For the time being, it suffices to quote 'Allamah Muhsin Amin who said, “it is neither improbable nor is there room for doubt to believe that Jibra'il(a.s) would speak to Zahra(a.s) and that 'Ali(a.s) could hear it. It's recorded in a book by the name of Mushaf Fatimah. What's more, the reliable companions of the Imams(a.s) have narrated such a thing. To those who doubt this, or think it to be improbable, or who think it to be exaggerated or lacking impartiality, I say, 'Do you doubt the power of Allah the most high? Is Zahra(a.s)(١), who is of the very essence of the Prophet(s.a.w) not worthy of this grace? Do you doubt the soundness of a narration despite the fact that they were uttered from the very Imams of guidance who were the issue of this noble lady and are totally

١- Zahra (the radiant one) is one of the titles of Lady Fatimah(a.s).

reliable? Given the fact that this same honor was bestowed on Aasif bin Barkhiyaa and also Sulaymaan(a.s), and they certainly not more dear to Allah than the family of (Mohammad(a.s)!(١

The reliability of the hadith concerning the Mushaf Fatimah can also be demonstrated by the first method. For example, Kulayni in Al-Kafi considered the hadith and In one of these hadiths, Imam (٢).(صحيح) narrations about this book to be acceptable al-Sadiq(a.s) says, "Fatimah(a.s) lasted ٧٥ days after the departure of the Prophet of Allah(s.a.w). Because of her father's (death), she suffered a profound sadness. Jibra'il(a.s) alighted to her in order to abate her grieving and to give her something pleasing. He informed her about her father's (state in heaven) and his (exalted) rank and told her what would happen to her descendents. 'Ali(a.s) recorded all this ((information), and this is Mushaf Fatimah.(٣

Regarding the Mushaf: its author, scribe, content and size

The matters that lead to Misunderstanding

We said that the matter of Mushaf Fatimah sometimes lead to the misunderstanding that it was a Quran unique to Lady Fatimah(a.s) in existence. In the same way that Mushaf 'Abdullah bin Mas'ud, Mushaf 'Aa'isha, or Mushaf Ubayy bin K'ab may strike you (as being editions or versions of the Qur'an), we determined in the first chapter, after we examined these books and the 'Arabic lexicons (for the meaning of "Mushaf"), (that this was not the case). We came to understand that "Mushaf" does .not denote the Quran

Furthermore, we said that this book does not contain a single verse from the Quran, and in this respect, it contains

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Amin, H. A'ayaan al-Shi'a, p.٣١۴. NB: The author's son has removed this quote from -١ .the recent edition of the book

Kulayni, M. Usul al-Kaafi, v.١, p.٢٣٩, hadith ١; also in, Majlisi, M. Bihaar al-Anwaar, -٢

v.۲۶, p.۳۹, hadith ۷۰; also in, Rijaal Najaashi, v.۱, p.۲۰۴-۲۰۵; and in Rijaal Tusi, p.۳۶۶.

۳- Kulayni, M. Usul al-Kaafi, v.۱, p.۲۴۱, hadith ۵; also in Majlisi, M. Bihaar al-Anwaar, v.۲۶, p.۴۱, hadith ۷۲.

nothing of the exegesis of the Quran or any Quranic matters whatsoever. Meanwhile, the prior discussions alluded to the fact that this Mushaf was scribed or written via Lady Fatimah(a.s) and because of that it was called Mushaf Fatimah.(١) It was a divine gift to her. Thus, who was the author or narrator of these words? If the content of this Mushaf is not the Quran, what can be found in it? What are the dimensions of the ...book? And

The author of the Mushaf

There are numerous accounts that present Imam 'Ali (a.s) as the author of the Mushaf. In response to a question posed by Hammad bin 'Uthmaan, Imam al-Sadiq(a.s) says regarding the author of the Mushaf that, "Amir al-Mu'mineen (i.e. (Imam 'Ali(a.s)) wrote whatever he heard until it became of book."(٢

However, ibn Rustam al-Tabari in Dalaa'il al-A'immah relates a hadith saying that Mushaf Fatimah descended (from Heaven) bound, that no one dictated it; Imam ('Ali(a.s) became the one to scribe it.(٣

:There are two points worth mentioning

The meaning of "descended (from heaven)" doesn't mean that it literally came (down to earth) as a (bound) book, rather it's the content and message that descended (by the instrument of angels). There's nothing to say that Imam 'Ali(a.s) was not ready to write down the subject matter when the angels descended. However, this .explanation is doubtful

Perhaps the only way to resolve this matter is to not accept al-Tabari's narration. The chain of authorities is weak. Ja'far bin Mohammad bin Maalik Fazaari is included in the chain and

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For example, the famous du'a named "Kumayl" recited every Thursday was not - ١ authored by Kumayl ibn Ziyad, but taught to him, by Imam 'Ali (a.s). It is called the du'a of Kumayl because it was gifted to him due to his devotion to the Ahl al-Bayt. In truth,

its authorship is attributed to hadhrat Khidr (a.s), and was taught to Imam ‘Ali(a.s) by the prophet Mohammad (s.a.w). So, it’s not a leap of understanding to say that what is called “Mushaf Fatimah” was named after Lady Fatimah (a.s) as the person to whom it .was gifted, and not as an attribution of authorship

Kulayni, M. Usul al-Kaafi, v.۱, p.۲۴۰, hadith ۲; also in Majlisi, M. Bihaar al-Anwaar, - ۲ .v.۲۶, p.۴۴, hadith ۷۷

Al-Tabari, Dalaa’il al-A’immah, p. ۳۰, Aa’lami publications, Beirut, ۱۴۰۳ AH/۱۹۸۳ AD, - ۳ and, Sheikholislami SH, Musnad Fatimat al-Zahra, p. ۱۹۹, Daar al-Qur’aan al-Karim .publications, Qom, ۱۴۱۲ AH/۱۹۹۲

Najashi (the great expert on chains of authority) considers him to be weak in reporting hadith and corrupt in his religious beliefs and narrations.(١) Others have also rejected him.(٢)

The Speaker and Scribe of the Content

Allah: Some have said that it is Allah who dictated(٣) the contents of the Mushaf. Imam al-Sadiq says, "Whatever is in it, was told to her by Allah and He inspired her with it."(۴)(۵) The mother of Moses(a.s) also received this type of inspiration. In the chapter of the Quran, Al-Qasas, verse ٧ it reads, "And We inspired it to Moses' mother…"(۶)

Angels: Others believe that it was the speech of an angel. There is a hadith by Imam al-Sadiq(a.s) which supports this possibility,

"Indeed Allah sent her an angel to console her in her grief and speak with her."(٧)

Gabriel:(٨) Imam al-Sadiq is quoted in Sahih Abu 'Ubaidah that it came from the arch-angel Gabriel: "Gabriel went to her to lighten her sorrow regarding her father and lift her spirits and inform here of her father and his position (in heaven) and inform her of what will become of her descendants."(٩)

Allah's Messenger: Imam Husein(a.s) says, "Mushaf Fatimah is with us but—and I swear by Allah—that there is nothing of the Quran in it. Allah's messenger (رسول الله) dictated it and 'Ali wrote it."(١٠) So according to this hadith, the one who dictated it was sent by Allah. 'Allaamah Majlisi (the compiler of Bihar al-Anwaar) writes in commentary that the mean of "Allah's messenger" is Gabriel. There are many verses of the Quran((

١- Najashi, Rijaal Najashi, v.١, p.٣٠٢.

٢- Khu'i, Ma'jam rijaal al-hadith, v.۴, p.١١٧.

٣- When it is says that Allah says something, it is not by agency of tongue, or by words or even tones. Allah does not have or need physicality to communicate. The words used to describe Allah's communication with humans are a metaphor due to our

limitations of understanding. Imam Musa al-Kadhim(a.s) says, "[Allah] has neither body nor any sort of limitation. Each and every thing, except Allah, is a thing created by Allah. He creates things as He wills and desires, without any word or planning in the mind or without any utterance by the tongue (because he has not tongue)." Al-Kafi, v.١, p.١٠۶, hadith ٢٨٩.

٤- Majlis MB, Bihar al-Anwaar, v.٣۶, p.٣٩, hadith ٧٠.

٥- The author goes into a discussion of 'Arabic grammar which is omitted by the translator as it is not germane to the discussion for English readers.

۶- The reader should not be surprised to read that Lady Fatimah(a.s) received inspiration. Inspiration means being spoken to by angels. Al-Ahwal narrates, "I asked [Imam al-Kadhim] about messengers, prophets, and those who are spoken to (muhaddath). He said, 'A messenger (rasul) is one before whom the angel Gabriel comes; [the messenger] sees him and [Gabriel] speaks with him; such is a messenger. A prophet (nabi) is one who sees in his dreams as with the dreams of prophet Abraham (A)...One who is muhaddath is one who is spoken to and who hears but he does not see [the angel Gabriel] with the eyes or in his dreams." Al-Kafi, v.٢, hadith ٤٤١. Besides the mother of prophet Moses(a.s), prophet Abaraham's(a.s) wife also heard the angels speaking when the came to her husband ١١:۶٩-٧٣ as was Maryam(a.s), mother of Jesus(a.s) (١٩:١٧-١٩). The Imams(a.s) were also muhaddath, as were others, such as Salman al-Farsi. Some traditions relate that 'Umar ibn al-Khattab was also muhaddath. Refer to chapter ٥, Angelic discourse with those who are not prophets, for a full discussion.

٧- Kulayni, M. Usul al-Kaafi, v.١, p.٢٤٥, hadith ٢.

٨- Gabriel is an angel, but, as the arch-angel, sometimes he is referred to separately even when speaking of other angels. For example, if you say, "The president and the elected officials of the state. . ." you don't mean to imply that the president is not elected but other are. They are all elected officials, but the president's singular role deserves separate mention. Some people feel that the "ruh" or "ruh al-Quddus" (holy spirit) mentioned in the Quran is really the angel Gabriel as in "The angels and the spirit descend in [this night] by the permission of their Lord for every affair" (٩٧:٤).

٩- Safaar, Basa'ir al-Darajaat, p.١٥٣, hadith ۶, and Kulayni, M. Usul al-Kaafi, v.١, p.٢٤١, hadith ٥.

.Majlis MB, Bihar al-Anwaar, v.۲۶, p.۴۶, hadith ۹۶ -۱۰

(which refer to the angels as being Allah's messengers.(1)

Whether we say that the utterance of this Mushaf is from Allah or Gabriel makes no difference because these sayings are from Allah through the agency of Gabriel.(2) But, we can't be certain as to whether what is meant by “Allah's messenger” is the (human) Messenger of Islam (or Islam's messenger, i.e the one who brought Islam from the heavenly abode—Gabriel), because there are numerous narrations declaring that the utterances in the Mushaf were said after the demise of the Messenger of Allah (i.e. the Prophet Mohammad[s.a.w]) and in consolation of his eminence's (death) that it was said to and for Lady Fatimah (A).

It can be said that Lady Fatimah (A) had 2 Mushafs. One was a collection of her father's sayings, the other from Gabriel. Or, it is possible to say that Mushaf Fatimah was but one book but had two sections—words of the Messenger of Allah(s.a.w) and the inspirations of Gabriel (to and for Fatimah[a.s]). In his most valuable book A'ayan al-Shi'ah, Seyyed Muhsin Amin is of the first opinion.(3)

What is more correct is that Lady Fatimah(a.s) had in her possession two other books, one on ethics and morals, the other legislative. So, we could say that Mushaf Fatimah was uttered the Allah's messenger (i.e. Gabriel) based on the narrations saying that Gabriel dictated it (to Fatimah, or, 'Ali) and that [Gabriel] didn't mention legislative commands.(4) Thus, if Lady Fatimah (A) were to have in her possession a book on

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1- The angels are described in general as messengers: 22:75, 35:1, and as messengers of death: 6:61, 7:37, and messengers of revelation and inspiration: 11:69, 19:17-19, and in many other verses.

2- Every divine communication with man is by Allah, sometimes directly as with the case of the prophet Moses(a.s) and the prophet Mohammad(s.a.w) on is night journey, or indirectly through the angel Gabriel as with all the other prophets and the Imams.

3- Amin M, A’ayan al-Shi’ah, v.1, p.314, Al-Insaaf publication, Beirut.

4- Only Messengers receive legislative commands; neither prophets, nor Imams nor

muhadatheen can receive legislative commands from Allah, only revelation (prophets) or inspirations (Imams, muhadatheen).

legislative matters, it is clear that the Messenger of Allah (i.e. Prophet Mohammad [S]) would have taught it to her (in which case she would have been preserving the legislative commands received by her father from Gabriel).

So, now that we know that Allah—by way of Gabriel—spoke these words to Lady Fatimah (A) and that Imam 'Ali (A) wrote them down, it comes to mind to ask why this Mushaf is associated with Lady Fatimah (A)? After all, she was neither its author nor its scribe!

In response, it must be said that it was intended for her as a consolation and because of her it was descended from heaven. It is in this sense that it bears her name as Mushaf Fatimah. This can be seen in the way that the Torah is attributed to Moses (A), the Gospel to Jesus (A) or the Psalms to David (A). In the same sense, in the Quran it says, "Most surely this (message) is in the earlier scriptures, the scriptures of Ibrahim and Musa صُحُفِ إِبْرَاهِيمَ وَمُوسَى)." (۸۷:۱۸-۱۹)

Even though these scriptures came from Allah because they were revealed for a particular prophet, it bears his name.

Contents of Mushaf Fatimah

There are several narration regarding the content of Mushaf Fatimah, some negating others affirming what the contents are (or are not) such as the following:

Negation of Content

The narrations from the Ahl al-Bayt say that Mushaf Fatimah is not compromised of two things: Qur'aan, and legislative matters. This is concluded from the following narrations:

"It is not the Quran."(۱)

"I do not

.Majlisi M, Bihaar al-Anwaar, v.۲۶, pp.۴۱-۴۲, hadith ۷۳ -۱

(posit that it is the Quran."(۱)

"(Nothing of the Quran is in it."(۲)

"(Nothing of the book of Allah is in it."(۳)

"(It does not contain a single verse from the book of Allah."(۴)

"(It doesn't contain a single word from the Quran."(۵)

"(There is not a single word from your Quran in it."(۶)

In Bihaar al-Anwaar, 'Allamah Majlisi relates a narration in Khati's Jawaame' al-Fawaa'id from Abu Basir: "Imam al-Sadiq (A) read this ayah as so:

سَأَلَ بِعَذَابٍ وَاقِعٍ لِّلْكَافِرينَ) بولايه على(لَيْسَ لَهُ دَافِعٌ

(سَائِلٌ has been omitted from the hadith) "The questioner asks about the punishment which will befall the unbelievers (the Imam(a.s) adds as commentary, this means) the guardianship of 'Ali(a.s)—it shall not be averted." (۷۰:۱-۲).(۷) Then the Imam(a.s) said, 'Such a thing is in Mushaf Fatimah.'" However, it must be said that this hadith is not authentic. Mohammad bin Sulayman Daylami feels that the chain (of narrators) is weak.(۸)

This would contradict all the other hadith that say that Mushaf Fatimah not only does not contain verses of the Quran, but not even a single word (of the noble verses). The reason that this narration is not accepted is not because it implies a distortion (tahrif) of the Quran—because it does not imply that. It is not for the fact that the Imam adds "the guardianship of Imam 'Ali(a.s)" (as commentary) because this is the circumstance of its revelation. Some of the narrations in the Sunni corpus of hadith also mention the same events. In one of the [Sunni] books of reference, Mohammad Abu

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۱- Ibid, v.۲۶, p.۴۵, hadith ۳.

۲- Ibid, v.۲۶, p. ۴۵, hadith ۷۹.

.Ibid, v.۲۶, p. ۴۳, hadith ۳۹ -۳

.Ibid, v.۴۷, p.۲۷۱, hadith ۳ -۴

.Ibid, v.۴۷, p.۴۶, hadith ۵ -۵

.Ibid, v.۲۶, p.۳۹, hadith ۱۰ -۶

This refers to the wilayah of Imam Ali(a.s) that was announced by the Prophet of Allah(s.a.w) at al-Ghadir al-Khum in front of thousands upon thousands of Muslims returning from pilgrimage. A man named Harith ibn Numan al-Fahri accused the Prophet(s.a.w) of nepotism. The Prophet(s.a.w) strenuously denied this, stating that Allah had chosen 'Ali(a.s) as the leaders of the Muslims after him. Harith rebuked the prophet and, walking away, swore that if this were true that Allah should punish him a painful punishment with a stone. Before he had reached his camel, he was hit in the head by a stone and died instantly. -۷

.Daylami M, Mu'ajjam rijaal al-hadith, v.۱۶, p.۱۲۷; Rijaal Najashi, v.۲, p.۲۶۹ -۸

Zahra says in his book that Mushaf Fatimah does not contain anything from the (Quran.(۱

All this confirmation and repeated denial of the existence of any Quranic material in Mushaf Fatimah leads us to conclude that in the time of Imams Baqir(a.s) and Sadiq(a.s)(۲) "Mushaf" was widely used to mean "the Quran". One wonders why the of Fatimah"? If they had only called it (کتاب) Imams still used "Mushaf" and not "book "book" there wouldn't have been the need for all this clarification and reminder (of it's uniqueness separate from the Quran). In response it must be said that due to the fact that the Mushaf of that noble lady originated with Allah and was called "Mushaf Fatimah" and at that time "Mushaf" did not carry the connotation of "Quran", it was .still referred to by that name even in later times

Imam Ali(a.s) referred to Fatimah's book as "Mushaf": "A Mushaf was given to my wife (laden with unprecedented knowledge granted to no one else."(۳

Even if we were to accept that the name "Mushaf" was chosen later—and at a time when the term was used for the Quran—it would have been to show the similarity in origin between the two books: they were both brought down by the Archangel .Gabriel(a.s), although in content they differ

The Mushaf does not contain Legal Rulings

Regarding legal rulings, Imam al-Sadiq(a.s) says "there's nothing in it regarding the permissible and impermissible"(۴) even though others like Seyyed Haashim Ma'ruf al-Husayni said that Mushaf Fatimah contained rulings of the permissible and impermissible. However it must

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Abu Zahra M. Al-Imam al-Sadiq, hayaatahu wa 'asrehu, p.۳۲۴, Matbu'ah Ahmad 'Ali -۱ .Mukheimarah, Egypt

The period of their combined Imamates was ۵۱ years, from ۹۵ AH/۷۱۴ AD- ۱۴۶ - ۲ .AH/۷۶۵AD according to Sheikh al-Mufid in Kitaab al-'Irshaad

۳- Basaa’ir al-Darajaat, v.۲, p. ۲۰۰.

۴- Kulayni, M. Usul al-Kaafi, v.۱, p.۳۹۰, hadith ۱.

be said that this particular point is in reference to the jafr abyadh, the "white jafr".(1) Imam al-Sadiq(a.s) says "Truly, the white jafr is in my possession." The narrator then asked, "What does it contain?" "The Psalms of David, the Torah of Moses, the Gospel of Jesus, the Scrolls of Ibrahim what is permitted and what is forbidden and Mushaf Fatimah. I don't claim that anything of the Quran in it. In it is what people need from us and that (is because) we do not have any need of anyone. In it is even the whole lash,(2) half lash and the quarter lash, even the indemnity for scratching (someone).(3)

Thus, with respect to clarifying the content of the white jafr, the Imam, at his command, says, "In the white jafr is there is this and that.

This hadith, along with the one from Imam al-Ridha(a.s), confirms that in enumerating the contents of the white jafr—in the manner that al-Sadiq(a.s) has—they (the Imams) considered Mushaf Fatimah to be something else altogether. Imam Ridha(a.s), enumerating the proofs (hajaat) of an Imam's Imamate, says, "And with him is the greater jafr (al-jafr al-akbar) and the lesser jafr (al-jafr al-asghar)...and he also possesses Mushaf Fatimah.(4)

Its Contents Proven

The narration were made and transmitted under various circumstances and do not describe the entire content of Mushaf Fatimah (in one single narration) only some of it. The numerous narration, from variable sources, state that Mushaf Fatimah contains the following: "It tells of her father and his (exalted) position,"(5) "It speaks

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1- Jafr is a container made of hide. It is referred to as a type of knowledge as the above hadith suggest. However, the knowledge is not written on the hide of the jafr. Rather, the jafr contains a series of books, passed on by the Prophet of Allah(s.a.w) to the Imam 'Ali(a.s) and from him to each Imam as a mark of their Imamate. Imam al-Sadiq(a.s) says, "By Allah, it is not as they say that there are two jafrs with something written on them. No, by Allah, they are two hides with the hair still on them, crammed full: in one of them books (the white jafr), and in the other the armory of the

.(Messenger of Allah (s.a.w) (the red jafr)." (Bihar al-Anwar, v.۲۶, p.۳۸

Whole", "half" and "quarter" lash refer to the forcefulness with which a person is" -۲ flogged. Various public sins in Islam, such as fornication, inebriation, public indecency, etc. have various punishments associated with them such as flogging. The forcefulness and number of lashes depends on the offence and the circumstances. What the Imam(a.s) is implying is that Mushaf Fatimah is so comprehensive that even .the most mundane legislative matters are addressed

Kulayni, M. Usul al-Kaafi, v.۱, p.۲۴, Chapter ۴۰, hadith ۳, and, Majlisi, MB. Bihar al- -۳ .Anwaar, v.۲۶, p.۳۷, hadith ۴۳

.Sadduq, Ma'aani al-Akhbaar, p.۱۰۲. Daarul Ma'aarif, Beirut, ۱۹۷۹ -۴

.Majlisi M, Bihaar al-Anwaar, v.۲۶, pp.۴۱, hadith ۷۲ -۵

of what will occur after her amongst her offspring,"١٠ "But also in it is the knowledge of what will happen, and events that will occur. For example, Atheist will appear in the year ١٢٣ AH (as an intellectual movement),"(١) "The names of every prophet and is successors is in the book I possess,"(٢) "The names of those who rule and the duration of their rule…and their fathers' names—and its inscription is with us,"(٣) "The last will and testament of Fatimah is in it."(۴)

This is the entire content of Mushaf Fatimah from the reliable hadith transmitted to us that we have laid our hands upon. However, there is one more hadith from Tabari in is Dalaa'il al-Imamah which details another matter contained in Mushaf Fatimah to which he refers. Unfortunately, the chain of this hadith is weak. In this sense we can't count it to be amongst the miscellaneous matters of the Mushaf. Abu Basir says,

I asked [Imam al-Baqir(a.s), the fourth Imam] about Mushaf Fatimah and he said, 'It was brought to her after the death of her father.' I said, 'Is there anything from the Quran in it?' 'There is nothing in the Quran in it,' he replied. 'Clarify the matter for me.' 'Its front and back covers are made of ruby (zabarjad sorkh).' 'May I be your sacrifice! What are its pages made of?' 'The pages are of white pearl.' 'May I be your ransom, what is in it?' 'News of what happened and what will happen until the

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١ - Kulayni, M. Usul al-Kaafi, v.١, p.٢۴, hadith ٢, and, Majlisi, MB. Bihar al-Anwaar, v.٢۶, p.١٣, hadith ١.

٢ - Majlisi, MB. Bihar al-Anwaar, v.۴٧, p.٣٢.

٣ - Kulayni, M. Usul al-Kaafi, v.١, p.٢۴٢, hadith ٣, and, Majlisi, MB. Bihar al-Anwaar, v.۴۶, p.١٣, hadith ١.

۴ - Kulayni, M. Usul al-Kaafi, v.١, p.٢۴, hadith ۴.

Day of Judgment. News of celestial occurrences, the number of angels in the heavenly abode, the number of all Allah's creatures—messengers and non-messengers—their names and the names of all the people of their respective nations to whom they were sent, the names of those who gave lie to their message and those who answered to the call (to righteousness), the names of all Allah's creatures—believers and non-believers—the names of all towns and the particulars of each town in the East and West, the number of believers and non-believers in each town, the particulars of those who belied religion, and of the particulars of men and their tales from the first centuries, the debaucherous rulers and the duration of their rule, the names and details of each Imam and the period of their Imamate...

In the Mushaf is the name of everyone Allah created and the time of their death, the number and details of those bound for heaven, the number of people going to hellfire; also in the Mushaf is knowledge of the Quran—whatever was brought down in it, and of the Torah—whatever was brought down in it, and knowledge of the gospel of Jesus(a.s)(۱)—whatever was brought down in it, and knowledge of the Psalms, the number of trees and their movements in every town...It was the second ۱/۳ of the nit, on a Friday evening when Allah sent Gabriel(a.s), Mika'il(a.s), and Israfil(a.s) to [Lady Fatima(a.s)] to revealed Mushaf to her. She was in the middle of (superogatory) prayer. The angels

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۱- The Injil, or, gospel of Jesus(a.s), is different from the canonical books assembled in the New Testament. The gospel of Jesus was the divine message tat the prophet Jesus(a.s) delivered to is people, and was not recorded by the Jewish followers of Jesus (i.e. the early Christians), nor do Muslims possess it in whole. Regardless, what is in the New Testament, by admission of its compilers in the ۴th century AD is the gospel of Jesus according to... and not the gospel itself.

stood (watching and waiting for her prayer to end) until se sat down. Once she ad completed her prayer and had left that state (of deep concentration), they gave her .salutations

They said, 'Salaam. Allah also sends His salaams.' Then they set the book down in her room. She said, 'Salaam to Allah, peace is from Him and is due unto Him. And peace be unto you, oh angels of Allah!' Subsequently the angels alighted to the heavens, and lady Zahra (i.e. Fatima) read the Mushaf after morning prayer until she reached the end of it. It was obligatory for Lady Zahra to have knowledge of all the creature of Allah, of the jinn and men, of bird and beast, of prophets and angels.' 'May I be your ransom! After Lady Zahra, to whose ands did the Mushaf pass?' 'She gave it to the Command of the Faithful (i.e. Imam Ali(a.s)). After him, (it was given) to Hasan(a.s) then Husein(a.s), and after that to those worthy of it (i.e. the other Imams, offspring of Imam Husein(a.s) and Bibi Shahr Banu) so that they may give it to the Master of the affair (Imam Mahdi(a.s), the ١٢th and final Imam and savior of humanity).' 'There is so much knowledge in the Mushaf!' 'Oh Abu Mohammad, what I have told you is '!contained in the first ٢ pages. I have not told you anything of the rest

Of what we have reproduced here is of the hadith with a weak chain of narration and

.is not well documented

The Number and Bulk of the Pages of the Mushaf

Imam al-Sadiq(a.s) says, The Mushaf, of what is in it, is like the Quran, only ٣ times (larger.(١

It's possible that the Imam wasn't comparing the physical size of the book in the same way that sometimes numbers are used to refer to magnitude and multiplicity, as in ,the verse

Even if you seek forgiveness ٧٠ times Allah will not forgive them; this is because they disbelieve in Allah and His apostle, and Allah does not guide the transgressing people. ((٩:٨٠

Obviously, the point of this verse is that the hypocrites would never be forgiven; the point is not that if the prophet were to seek forgiveness for them more than ٧٠ times (that they would be forgiven). No matter how many times they were to seek forgiveness (while in a state of hypocrisy) they would not be forgiven (In other words, (.the number seventy is allusion to an innumerable repetition and not a literal numeric

Mushaf Fatimah and the Mushaf of the Companions

(Similarities of the Mushafs (of Fatimah and those of the Companions

The similarity of Mushaf Fatimah with those that the Ahl al-Sunnah count (amongst their corpus)—such as those of A'ishah, Hafsah, and 'Abdullah bin Mas'ud—is in name only. The similarity is in name only because their Mushafs are replete with Quranic verses and additional material where as Mushaf Fatimah does not contain a single verse of Quran. Its name Mushaf is only in reference to it being a bound book. It is only by way of ignorance and self-serving interests that the Shi'ah have been (libelously accused of distorting the Quran.(٢

Their libel is based on

۱- Kulayni, M. Usul al-Kaafi, v.۱, p.۲۳۹, hadith ۳ and, Majlisi, MB. Bihar al-Anwaar, v.۲۶, p.۳۹, hadith ۱۰.

۲- Al-Seraa’ bayn al-Islaam wa al-muthniyyah, v.۱, p.D, Matba’a al-Salafiyyah, Cairo, ۱۳۵۴.

the hadith in which Imam al-Sadiq(a.s) says that Mushaf Fatimah is “three times larger than the Quran.” However, he continues to say, “by Allah, there is not a single word from the Quran in it.” The libel of corruption aimed towards the Shia is curious given that in the Sunni Mushafs there are verses of the Quran omitted and other !(verses) that have extra words

Mushaf A'ishah .١

There is a narration in the Sunni books which says, “The Quran in A'ishah's possession contained deficiencies not presently found (in the Quran that all Muslims universally agree is authentic and free of errors of omission or commission). For example, after 'Truly Allah and the angels send their blessings unto the prophet,”(٣٣:٥۴) was added, 'and those who pray in the first row(١) (of communal prayer).'”(٢) (In another hadith it says) “After 'Guard strictly your (habit of) prayers, especially the middle prayer'(٢:٢٣٨) she had, 'and the late afternoon prayer.'”(٣) This same matter appears in Hafsah's .and Umm Salaamah's Mushafs. We will refrain from mentioning other examples

Mushaf 'Abdullah bin Mas'ud .٢

As recorded by the Sunnis, as per their own authentic sources, and according to Suyuti's interpretation, it says that Ibn Mas'ud believed tat surahs al-Falaq (١١٣:١-۵) and al-Naass (١١۴:١-۵) were not part of the Quran

because it is a supplication (du'a). What's more amazing is that he thought the same (of al-Fatihah (١:١-٧). Because of this, Uthmaan(۴) burned his Mushaf.(۵

Mushaf Ubai bin K'ab .٣

In place of ”lilaldheen yu'lun” [Ubai] would recite, “lilldheen yaqsimun”, and instead of “falaa jannaaH 'alahi inn yaTuf bihuma” he would recite, “illa yaTuf

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The first row of communal prayer is reserved for those with greater knowledge and -١ piety. The reason for this is that if the prayer leader were to suddenly fall ill, or, make

a mistake in the prayer, or, loose his ritual purity (tahharah), someone in the front row would have to fill in and continue the prayer without any discontinuity. It is likely that people like A'ishah's father, Abu Bakr, as an early covert to Islam and wealthy .benefactor of the religion, sat in the front row of prayer

Al-Masaahif, p.۳۴, Matba'ah al-Rahmaaniyyah, ۱st edition, and, Aalusi, Ruh al- - ۲ ma'aani, v.۱, p.۲۵, Daar Ahyaa' al-taraath al-'Arabi, and, Al-Durr al-manthur, v.۵, p.۲۲۰, .Mohammad Amin Damaj publication

Al-musannaf, v.۱, p.۵۳۷, hadith ۲۲۰۱, Al-majlis al-'a'lami publication, and, Al-durr al- - ۳ .manthur, v.۱, p.۳۰۲

Uthmaan bin 'Affaan was the ۳rd Caliph. It is widely and incorrectly considered that - ۴ Uthmaan was the first to collect the Quran in a bound manuscript. Imam Ali(a.s) was the first to do so. We will mention the relevant hadith later in the text. Uthmaan, however, was the first to collect all extant Qurans, fragmentary or whole, destroy them and issue an authoritative Quran compiled and approved by a "blue ribbon panel" which was then copied and distributed to various centers around the Islamic .world which has growing rapidly in all directions away from Medina

Al-durr al-manthur, v.۴, p.۴۱۴, "A discussion on the history of the Quran and its - ۵ .sciences", and, Majlisi M, Bihaar al-Anwaar, v.۹۲, p۳۴۳

(bihuma", etc.(1)

In the Sunni resources it has been said that some of the canonical verses are deficient. For example, "the verse of rijm (16:98),(2) the verse of jihad (9:29),(3) the verse of shahaadah (5:67),(4)(5) the verse of wilayaayah of 'Ali (5:55),(6) etc.

It is important to note that both the Shi'i and Sunni sects consider the Quran to be free from distortion or error. The unusual or conflicting hadith are not reliable (in their authenticity). Among the Sunnis, 'Abd al-Rahmaan Jaziri in Al-fiqh 'ala al-madhhab al-arba'aah(7) and Zarkushi in

Al-Burhaan fi 'ulum al-Quran,(8) and... This matter has already been discussed. The Shi'i scholars also don't accept that the Quran is deficient or has been distorted. Once can point to Sheikh al-Sadduq in Al-'Itiqaadaat(9) and Sheikh al-Mufid in Awaa'il al-maqaalaat,(10) etc.

Tafsir, Tahrif, Hadith Qudsi

Regarding that of which we spoke, there are many phrases and passages in the Qurna that have a meaning beneath the external meaning. It is the explanation of these phrases that we call tafsir, or, exegesis.

Imam Husayn(a.s) said to his enemies, "You have made tahrif (distorted) on the book of Allah (i.e. the Quran)." What he meant by this is the meaning of the Book (had been distorted) against the Divine intent.

Occasionally speeches were recorded that were hadith qudsi, (Divine speech), but (were not counted as verses of the Quran.(11)

Angelic Discourse With Those Who Are Not Messengers

Muhaddathah

One of the titles of Lady Fatimah(a.s) was muhaddathah, that is, someone with whom the angels have spoken. We have already mentioned that Mushaf Fatimah was written from what was dictated by

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Al-Mushaf, v.۱, p.۱۳۱, and, Al-Itiqaan, v.۱, p.۴۷, Daar al-Fikr, and, Ruh al-Ma'aani, v.۱, -۱ .p.۲۵

.Al-Masaahif, p.۳۳; Akdabubah, Tahrif al-Quraan, p.۴۳, and, Al-I'tiqaan, v.۱, p.۴۱ -۲

.Al-I'tiqaan, v.۲, p.۲۵ -۳

.Muslim, A. Sahih Muslim, tr. A.H. Siddiqui, v.۲, p.۷۲۴, Kitab Bhavan; ۲۰۰۰ -۴

The author appears to be referring to hadiths no. ۴۳۸-۴۴۰. They are similar in - ۵ content; no. ۴۳۸ reads in part, "...[Uthman said] By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to "...you

.Al-durr al-manthur, v.۲, p.۲۹۳ -۶

Jaziri, AR, Al-fiqh 'ala al-madhhab al-arba'aah, v.۴, p.۲۴, Daar Ahyaa' al-taraath - ۷ .al-'Arabi publications, Beirut

.Zarkushi. Al-Burhaan fi 'ulum al-Quran, v.۲, p.۲۵۳, Daar al-Ma'rifah, Beirut -۸

.Al-Sadduq, Al-'Itiqaadaat, p.۸۴, Al-Mu'tamar al-'Aalamin, Qom -۹

.Mufid, Awaa'il al-maqaalaat, p.۸۱, Al-Mu'tamar al-'Aalamin, Qom -۱۰

Sayyid Sharif Jurjani says: "[Hadith-i qudsi] is from God, the Most Exalted, from the -۱۱ point of view of meaning, and from the Prophet(s.a.w) from the viewpoint of actual wording. It constitutes what God has communicated to the Prophet(s.a.w) through revelation or in dreams. The Prophet(s.a.w) informed others of its meaning in his own words. Accordingly, the Qur'an is superior to the hadith-i qudsi, because it is the actual Word of God." Quoted in Outlines of the development of the science of hadith, M. .Awliya'I, Al-Towhid, vols.۱-۳

the Angel (Jibra'il), but, is it possible that angels would speak to someone not a ?prophet

The Shi'a believe that the prophets and messengers are not the only ones with who angels have spoken.(۱)) They have also spoken with the Imams and lady Fatimah(a.s). This is certainly possible for we have a verse in the Quran which says that revalation is not exclusively for prophets, that Allah and the angles have spoken to ordinary people. One example is Maryam(a.s), the mother of Prophet 'Isa(a.s). In Aal-e 'Imran (surah ۳), in the ۴۲nd-۴۵th verses we read, "'Oh Maryam,' said the angels, 'truly Allah "...'has chosen you and purified you and chosen you over all the women of the world

,Likewise in Maryam (surah ۱۹), verses ۱۷-۲۱ we read

So [Maryam] took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man. She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil). He said: I am only a messenger of your Lord: That I will give you a pure boy. She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste? He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a .mercy from Us, and it is a matter which has been decreed

Among others with whom the angels have spoken

۱- There are a number of Sunni hadith that suggest the same. Ibn 'Umar stated that angels spoke to him in dreams (Sahih Bukhari, v.۲, b.۲۱, hadith ۲۵۵). 'Umar bin al-Khattab (Ibn 'Umar's father) states that he, along with other companions, saw and listened to the Angel Gabriel speak with the prophet Mohammad (Sahih Muslim, v.۱, b.۱, hadith ۱

are Sarah(a.s), the wife of prophet Ibrahim(a.s). In Hud (surah ۱۱), verses ۷۱-۷۷ we ,read

And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub. She said: "O wonder! Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing." They said: "Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious." So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people. Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah), "O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted." And when Our messengers came to Lut, he was grieved for ".them, and he lacked strength to protect them, and said, "This is a hard day

Also, Prophet Musa's(a.s) mother received revelation, as in noted in Qisas (surah ۲۸), ,verse ۷ where it says

And We revealed to Musa's mothers, saying: Give him suck, then when you fear for" him, cast him into the river and do not fear nor grieve; surely We will bring him back to ".you and make him one of the messengers

Thus, there is no inherent connection between revelation

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and prophethood. In other words, it's possible for angels to converse with and give revelation to a person who is not a messenger. Imam al-Sadiq(a.s) says, "Fatimah was called 'Muhaddithah' because the angels descended from heaven and spoke with her in the same way that they spoke with Maryam, daughter of 'Imran."(١)

In another hadith it says that the angels speak with the Imams. Imam al-Jawad(a.s) narrates that Imam Ali(a.s) said to ibn Abbas, "I and eleven of my descendents are all muhaddath."(٢)

Also, Imam al-Baqir(a.s) said, "Twelve Imams from the house of Mohammad are all muhaddath."(٣)

Imam al-Sadiq(a.s) narrates from the Messenger of Allah(s.a.w), "Truly among my Ahl al-Bayt are twelve people who are muhaddath."(۴)

Imam al-Sadiq(a.s) says, "A messenger sees and speaks with angels; a prophet sees them in his dreams. Occassionaly prophethood and messengership are found in one person." When that happens, "muhaddath" refers to that type of person. "A muhaddath is the one who hears the voice but doesn't see [the angel]."(۵)

Thusly, there is no inherent relationship between speaking with angels and prophethood, and angels can speak with those who are not prophets. Therefore it cannot be said that the Shi'a believe that Lady Fatimah(a.s) and the Imams(a.s) are prophets because they say that the angels spoke with them.(۶) It's worth mentioning that in the Sunni books are reports of certain persons who, according to them, spoke with angles. For example, Abu Bakr,(٧)

Umar,(٨) 'Imraan bin al-Hasein,(٩) Abu al-Mu'aali al-Saalih,(١٠) and Zakaariyah al-'Naaqid,(١١) and...

Did Jibra'il descend (to earth) after the Messenger of Allah's(s.a.w) demise?

In some hadith it has come that after

۱- Dalaa'il al-Imamah, p. ۱۴.

۲- Kulayni, M. Usul al-Kaafi, v.۱, p.۵۳۳; Halbi, Taqrib al-Ma'aarif, p.۱۳۲.

۳- Khisaal Sadduq, v.۲, p.۴۳۰, hadith ۴۹.

۴- Nu'mani, Mohammad bin Ibrahim, Al-Ghaybah, pp.۶۶-۶۷.

۵- Aashub, Abu Ja'far Rashidaddin Mohammad bin Ali bin Shahr, Al-Manaaqib, v.۷, p.۷۷۶.

۶- This is in effect the argument laid out by one 'Abdullah Al-'Asimi in Al-Siraa' bayn al-Islaam wa al-Wuthniyyah on page ۳۵ of that book. He states, "Fatimah and Ali bin Abi Talib and their children are prophets and messengers according to this sect (i.e. the Shi'ah)." If his conclusion is correct, then it can be said that the Sunnis believe that the first two Caliphs as well as others were prophets because according to Sunni beliefs, angels spoke with them.

۷- Bukhari, M. Sahih al-Bukhari, v.۴, p.۲۴۱, hadith ۷۶۷۹.

۸- Al-Masaahif, p.۶.

۹- Al-'Iraqi, Zaynul Abideen Abu Fadhl 'Abd al-Rahim bin al-Husein, Tarah al-tathrib fi sharh al-taqrib, v.۱, p.۹۰.

۱۰- Abu Jowzi, Siffat al-Sufuh, v.۱۷, p.۷۲, researched by Ikhwayn 'Ata, Daar al-Kutub al-'Ilmiyyah publications.

۱۱- Khatib Baghdadi, Taarikh Baghdaad, v.۷, p.۴۶۲, Daar al-Kutub al-'Ilmiyyah, Beirut.

the demise of Allah's messenger, Jibra'il gave a valediction saying, "My final mission on earth was for you and I will descend for no one after you."(1) In light of this, how ?(can it be that Jibra'il spoke to Lady Fatimah(a.s

Jalaal al-Din Al-Suyuti al-Shafi`i al-Ash`ari (d. ٩١١, CE), who is one of the renouned Sunni scholars,(٢) answered this very question. He is of the belief that the chain of authority regarding this hadith and others similar in content are weak in content.(٣) Moreover, Muslim opinion on this matter is contradictory; all agree that each year Jibra'il along with other angels alight upon the earth on Laylat al-Qadr at the end of the month of Ramadan. A second point is that Jirbra'il's carrying of revelation cannot have been suspended after the demise of the Prophet(S), for, Jibra'il must, according (to Sunni hadith, bring revelation to Prophet 'Isa(a.s) after he had killed the Dajjal.١٠,(۴

Of course, there is no doubt that after the demise of Allah's Messenger(s.a.w) there will be no revelation in the sense of prophetic revelation for anyone. Imam Ali(a.s) after the Messenger's(s.a.w) passing said, "When he died, revelation ended too,"(۵) and, "With your death, prophethood and the news of heavenly affairs was cut-off like (it never had with the death of other prophets."(۶

Likewise, Sheikh Mohammad Husein Aal-e Kaashif al-Ghita says, "The Imams believe that whoever believes or insists that after Mohammad(s.a.w) there came a prophet or (revelation or scripture is an unbeliever."(٧

The Imam's words, and the opinions of the Shi'a

.Sirah Halabi, v.٣, p.٣۵٣, Daar Ahya' al-Tiraath al-'Arabi -١

Suyuti was a renouned Sunni scholar and prolific author with over ٧٠٠ extent works -٢ attributed to him. He was also a Shadhili Sufi. He was considered to be the foremost authority of hadith and 'Arabic language of his day. While he lauded Imam 'Ali in his work, Al-qawl al-jali fi fada'il `Ali (The manifest discourse on the virtues of `Ali ibn Abi Talib), he was no friend of the Shi'a. For example, he penned the polemic, Risala al-sayf al-qati` al-lami` li ahl al-i`tirad al-shawa'i` (Epistle of the sharp and glistening

.sword to the Shi`i people of opposition) as well

.Sirah Halabi, v.۳, p.۳۵۳, Daar Ahya' al-Tiraath al-'Arabi -۳

Dajjal refers to what is commonly referred to as the "Anti-Christ" in Islamic - ۴ eschatology. He is a one-eyed person who will wreak havoc on the earth and destroy many towns. 'Isa will come back from heaven, where Allah had taken him to to save him from crucifiction, and kill the Dajjal, after which, according to Sunni tradtions, he will receive a revelation. For example, in Sahih Muslim, book ۴۱, chapter ۲۱, hadith ۷۰۱۵ reads in part, "['Isa] will then search for [Dajjal] until he catches hold of him at the gate of Ludd and kills him. Then a people whom Allah had protected will come to 'Isa, son of Maryam, and he will wipe their faces and inform them of their ranks in Paradise; it will be under such conditions that Allah will reveal to Jesus these words: "I have brought forth from amongst My servants such people against whom none would be "...able to fight

.Nahj al-Balaghah v.۲, p.۱۶, lecture ۱۳۳, 'Aalami edition -۵

.Ibid, p.۲۳۳, sermon ۲۳۵ -۶

.Asl al-Shi'ah wa aswahiha, p.۲۰, Mu'assassah Imam Ali publication, Qom -۷

scholars means that prophetic revelation will no longer occur. However, Jibra'il's descent and conversing with the friends of Allah is not an impossibility. Seyyed Mohsin :Amin in his book, A'ayaan al-Shi'ah about this matter writes

It is not farfetched and there is no doubt that Jibra'il would speak with Zahra(a.s) and that Ali(a.s) would hear it and scribe it in a bood we call Mushaf Fatimah, because the reliable companions of the Ahl al-Bayt have related it to us from the Imams .themselves

To the one who cannot accept this matter, who considers it unlikely, who writes it off as hyperbole, we say, "Do you think that the beloved of the Prophet(s.a.w), Lady Zahra(a.s), did not merit this munificence? Is there any doubt that this hadith is correct given that this reliable narration was transmitted from our Imams? Such a munificence was bestowed on Aasif bin Barkhiyyah(۱)) and also Prophet Solomon(a.s) who are not dearer to Allah than the family of Mohammad(s.a.w). We must also add that the gracious Quran, that divine book, speaks of Musa's mother, that she too ".received revelation

Ibn Khaldun(۲) says, "It has been narrated that the Prophet(s.a.w) said, 'There are among you those to whom the prophets speak." The author of Irshaad al-Saari narrates from one of the companions, "The angels would speak with me until the point that they began praising me."(۳) In fact, some of the pious people had seen Khidr(۴) guiding 'Umar 'Abdul 'Aziz, however others could not see (Khidr). These are all (from (Sunni

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۱ - Aasif bin Barkhiyyah was a companion of the Prophet Solomon(a.s) and was the one who volunteered (and did) to retrieve the throne of Bilqis, the Queen of Sheba as is noted in the following Quranic verses, "One who had the knowledge of the Book said: 'I will bring [the throne] to you in the twinkling of an eye.' Then when [Solomon] saw it settled beside him, he said, 'This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for

his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, (Honored.'"(۲۷:۴۰

۲- Ibn Khaldun was the famous Sunni historian from Tunisia, laid the foundations for sociology, ethnography, and philosophy of history with his seminal work, Al-Muqaddimah. in his seminal work, In it he repudiates the Shi'a, "Ahl al-Bayt have excepted themselves and deviated by schools (madhahib) innovated by them, and fiqh (jurisprudence) followed by them alone, and founded it upon their creed (madhhab) based on censuring some of the Companions" (Chapter on the Knowledge .(of Jurisprudence

۳- Al-Qistaani, Mohammad, Irshaad al-Saari li sharh Sahih al-Bukhari.

۴- Hadhrat Khidr is the man who taught the Prophet Musa in the episode recounted in .Chapter ۱۸, verses ۶۰-۸۲ of the Quran

.sources

The author of Sirah al-Halabi(۱) and some others have said that there are reasons why Jibra'il came to the Ahl al-Bayt after the demise of the Prophet(s.a.w) and gave .condolences to them

Don't all these narrations from the Shi'a and Sunnnis remove all sense of" improbability and doubt about the munificent blood and soul of the Prophet(s.a.w) (i.e. Lady Fatimah (a.s), mistress of the ladies of all the worlds and henceforth her pure (and purified progeny?"(۲

Inquiries regarding the Mushaf

?Why is the content of this Mushaf named after Fatimah al-Zahra

:Explanatory notes

Abdullah ibn al-Hasan ibn al-Hasan ibn 'Ali ibn abi Talib (۷۰/۶۹۰-۱۴۵/۷۶۲) was a' descendent of the Prophet (s.a.w) via Imam Hasan (a.s) (i.e. a Hasani sayyid). Imam Ali(a.s) and Lady Fatimah(a.s) had two sons survive to adulthood: Hasan (a.s), the eldest son, and Husayn(a.s), the younger of the two. The Imamate did not continue via the descendents of (the second Imam) Hasan (a.s) but from (the third Imam) Husayn (a.s). The fourth Imam, and son of Imam Husayn(a.s), Ali ibn al-Husayn (a.s), married his first cousin, the daughter of Imam al-Hassan (a.s). Their son, Mohammad .ibn 'Ali (a.s), was the fifth Imam, "uniting" the Hassani and Husayni lines of Imamate

Abdullah ibn al-Hasan tried to put forth his son, Muhammad whom he referred to as' al-Mahdi (the rightly guided one) and Dhu al-nafs al-zakiyyah (possessor of the pure soul) appointed Caliph during the times of the 'Abbasids on the basis of kinship to the Ahl al-Bayt. Both 'Abdullah ibn al-Hasan and the 'Abbasids claimed a right to leadership based on lineage, the former through

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.Al-Suyuti. Cf. note ۱۴ -۱

.A'ayaan al-Shi'ah, v.١, p.٧١۴ -٢

Imam Hasan (a.s), the latter through 'Abbas (a.s), the Prophet's uncle (s.a.w). Imam al-Sadiq(a.s) knew that nothing would come of Mohammad ibn 'Abdullah's uprising because nothing was written of his rule in Mushaf Fatimah, which mentioned the names of all future rulers.

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

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:Appreciation

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